Sexual energy

M1020

Monday August 1, 1966

[redacted] and How nice to see you all. I think you had a pretty good time. Judging from the cards I received which gave more or less a resume of whatever questions there were and then every person who had something to say on it, it looks as if it was everybody talking, and surely not limited to just a few. I haven't had a chance of course to listen to too many of the tapes as yet but I'll get through it and if I feel that there is anything that needs attention or that we can talk about then we'll discuss it. But in the meantime here you had six weeks of your own, and perhaps those of the Monday group were helped by those of the Tuesday, and the responsibility that rested on some of those who have been in contact with work for a little longer than some of the newer ones, of course they have the additional responsibility not only for themselves but also for several of you who are new. And that in general you got enough out of it, and that perhaps you realize that that's the way it's going to be sometime in the future, so that you must try to strengthen yourselves. You must try to make sure that what you are doing is because in the first place you know you want to do it, and this wanting to do it has in the first place to be based on a realization that something is necessary for you and for which you then will exert the effort and for which you then will want to work, and work on yourself, and the realization that that kind of work is necessary because it won't come naturally to you and that as far as the earth is concerned it has no interest whatsoever in any kind or form of consciousness that we talk about. That kind of consciousness will only come as a result of an effort on your part. And that

it never will be given to you by anything that so called would help you to become more conscious if you take a few chemicals, because nothing will be given in this particular sense, on a golden platter. Mother Nature already has given you more than enough. If together with what you have, you also have the potentiality and the equipment that has the chance to develop, if you know how to do it, then it is up to you when you take that responsibility really to start work and not to wait too long, because time is of the essence. It will overtake you. If you think it will continue for a little while and then after some time you will attend to it, I think you are quite mistaken, because the longer you postpone any kind of an attempt at work, the more difficult it will become and there will be a certain time, without being pessimistic about it, that it will be impossible to change yourself, because the more and more you live with whatever you have in an unconscious state the more you will crystallize out and then it will be extremely difficult to dissolve such crystallizations. So now, let's see what kind of questions have you accumulated, that you felt were necessary for your own work, that you could base on your own experience and for which you feel you need some kind of an answer in order to help you to continue. What is there?

Q-A I've come in contact with a person through a class of mine who has been a relatively good influence on me, and has created at least temporarily in me an attitude of relative humility and I guess, piety. It has been good in that it has intensified my desire to be what I should be, that is, be able to make attempts to wake up, and consequently I have made more attempts, and I

think it has been a step in the right direction. For the first time I understand emotionally the idea of Faith, with a capital F, or as Ouspnsky called them, super efforts. And it's colored everything I see in such a way that I tend to see many of the ordinary everyday happenings from this frame of reference or from this point of view. This man who taught a religion course at New York University for six weeks influenced me in this way and the class is over. I'm afraid that this six weeks may become a memory and not much else. At any rate I would like to preserve as much of it as possible.

Mr. Nyland Have you made any notes?

Q-A Notes from that class? Yes, I have, not many.

Mr. Nyland Can you reread them? Or at the present time, whatever you remember of that kind of an influence that you could put in words now and write it down, so that when you need it you can reread it and then perhaps can recreate a certain Faith that you had during the time that you were exposed to it. You have to have something to remind you until there is enough in you that reminds you from inside out. If there is something that is from outside reminding you and then starts to put a certain life in your inner life that of course is quite all right, it doesn't matter as long as the result is in you a certain awakening, that is the realization of something that is either spiritually or has reference to faith as you call it for yourself, perhaps an emotional state. And for the time being it doesn't matter if it comes from the outside provided the result is that you are a little changed. But ultimately you must realize that in the first place any outside influence will wear off and that in the second place it might even stop, that is , you may not always be exposed to that, and then

whatever the memory is, you have to try to bring it back in such a way that it again becomes vivid. Now this vivifying of what is a memory can be helped by trying to realize what the influence is during the time that you are exposed to it, and if you put it down on paper you may be able to reconstruct, or live again through the same kind of emotional influence. You see it will be a help to overbridge a period which then finally I hope something starts within you and that you don't need any longer outside influences, or not at least to that extent. You have to start building something that becomes your own, and when it is a form of an emotional life, how to build it when it is not so easy naturally, when it does not come to one, and when it is influenced by someone else who happens to touch you in the right way that then you become more open, it is then still a question of making it permanent, and it is the permanency on which you ultimately will have to depend. So write up whatever you possibly can of what you remember, and particularly if you can put in words the things that really affected you. You will have difficulty in doing it because when it affects you emotionally, it will be difficult to put it in words, but it is a language that you for yourself can make. And whatever it is that you would write down, it may not be decipherable to someone else, but at least when you read it you may be able to recall the situation or the particular conditions or where it happened or how you were at such a time. Then in this reconstruction you will have again an emotional state. You see, that is the point. If it is strong enough, if there is enough put in from your side in trying to write it up, or to have it for something to keep for yourself as a precious treasure, that you treasure yourself, and you take out once in a while and try,

at times when you are quiet, it might be possible to bring it back. You can feed it of course, you can feed it by means of other outside influences. You can feed it by reading, you can feed it by more conversations; perhaps if you wish to make contact with this man who influenced you, it is worthwhile.

Q-A I shall be in contact with him again.

Mr. Nyland Good. Well, keep it. It's the one big thing that was the difficulty for you. All right. I'm glad for it. Does he know anything about Gurdjieff?

Q-A He knows that I come here and he says that he knows something about it.

Mr. Nyland Good. Then he will not be an objection. Talk with him about it. See what he says.

Q-B How does one handle rightly and correctly instances of sexual frustration?

Mr. Nyland Big question. What is frustration? Or what is frustrating you regarding sex? Or is sex frustrating? It's a difficult question to answer in public.

Q-B Well, actually what I mean to say is between involvements with another person. I have difficulty keeping my mind off certain things, and I find that thinking about girls and not being able to accomplish my desires, to have a certain king of relationship with them, or any kind of relationship at all with them, is frustrating. And I want to know how to keep a clear head, a cool head.

Mr Nyland Activity of the body. Try to work physically, because of course sex is a form of energy, and normally and natur-

ally it would have to be used for that kind of a purpose, procreation or creation or whatever it may be in a logical, ordinary and a very simple way. Don't consider it too complicated. It is a very simple problem and it is a logical problem. It is like a hunger which one stills simply because there is a certain amount of energy available for it. Now the conditions are not always easy in which to accomplish it and many times we are simply living under certain rules of morality and ordinary convention. And for that reason sometimes one doesn't even know what is right and what is wrong. One doesn't even know for the part of the other person because they don't know what is right and wrong. And when it has to do with certain forces which cannot be so easily controlled, because they are forces belonging to the body and many times they are subject to certain chemical combinations of oneself which in the form of sexual energy have a certain urge, or an urging quality. Now to what extent one can use this depends a great deal on conditions or whatever may be as far as understanding is concerned regarding the other sex. But if there is a form of frustration, then I would use that energy as much as I could reconverting it you might say into a physical form of activity, even if it means that you go around and around the block, that you lift things from one place to another, that you rearrange your room, that you chop wood, that you carry things, that you become really physically engaged in certain activities. Part of the energy will be used; it will not be the useful purpose and also one has a mind, and sometimes this feeling that is also connected with it is affected by the condition of the body. So it is not an easy problem. And in addition to that, what you want may not be wanted by someone else, and even if the two of

you want it, it may not be recognized as good by the rest of the world. So you're really up against it, and it is a very difficult thing to see how to solve it in all simplicity. So one learns, I think , gradually, by a little bit of hurting here or there; but always keep your eyes open in what you think is right and whenever there is any kind of consideration it is not only your self but you involve another person and perhaps you involve relationships with other people that are close to you. So if you find your body in that kind of condition, give it something to do. Try to become interested, particularly physically--mentally won't help you, reading won't help as far as offsetting emotional involvements, because the thoughts will keep coming back and it doesn't matter if you read about Schopenhauer for ten minutes; then all of a sudden comes a thought about a beautiful girl and so forth, so that won't help-- so if you can tire yourself out a little bit more. And really not consider it too much of a necessity. Many of these ideas are absolutely implanted in us because someone else tells us it is necessary, and at the present time of our civilization, I think the influences of other people are quite deleterious. Find your own way, that is do not be bothered too much by what someone else says or advises you or even what they do. Do not follow an example of so and so because therefore it is right. It's a question of your conscience, a question of what you can allow for yourself, to what extent you feel that you're an adult, because after all there are certain forms of energy that can only be used for certain purposes, and should not be used as something for just pure enjoyment; this particularly applies to sex, but it applies also to all kinds of energies that we use for the amusement of oneself, including drin-

king and eating and so forth or sleeping for a long time is simply giving in to certain desires of the body, so there is no principle difference between them; but whenever it comes to sex, that's something that is of a tremendous higher quality and of certain definite value, it is much more difficult to control it. Your body is an instrument; it can be used, and put to use for different purposes. And the mind, and also helped by your feeling, and the feeling has to be conscientious, that is, it has to be quite right, it must not be influenced by ordinary morality or what someone else says or what you read in books. And avoid as much as you possibly can any kind of salacious literature. Don't become interested too much in pornography and things of that kind. Don't have any kind of hallucination, certain things you imagine, that is much simpler than that; it is an ordinary affair; and the simpler one can look at it, the better it is. But how to use that form of energy, it becomes your work, in order to see what you can do with it, and in that respect you have to use your conscience. Then when your mind is convinced that that is the way to do it, the mind is also willing to tell the body to do certain things for the sake of the distribution of the energy in a different kind of form. It won't be as frustrating, I'm sure.

Q-C May I have a task?

Mr Nyland What have you been doing?

Q-C Trying to be awake at least five times every day.

Mr Nyland Was that the task I gave you at one time?

Q-C Yes, a long time ago.

Mr Nyland How successful were you?

Q-C I was more successful at first, I was less successful this

last month.

Mr Nyland The task is only good for two or three weeks. Was there no chance of asking me before? But I gave it to you a long time ago, probably long before I left?

Q-C There were chances; I didn't take them.

Mr Nyland You didn't take them. You want a task? Why do you want it now?

Q-C I feel a very great need for one.

Mr Nyland But why now?

Q-C Well, I've just begun to realize how very much asleep I am.

Mr Nyland What do you do during the day?

Q-C I mostly look after my baby.

Mr Nyland You want a task in connection with the baby? How old is the baby?

Q-C Five weeks [illegible]?

Mr Nyland Five weeks? Good. Not bad. Boy or Girl?

Q-C Boy.

Mr Nyland Fine, How often do you have to attend to him?

Q-C About every two hours, something happens.

Mr Nyland Will he be crying at that time? It's difficult to stop then, isnt it? Automatically you go out to him immediately to help him, to change the diapers or whatever. Could you take half a minute off and not do it? Could you let him cry? It's a long time. Could you wait for ten seconds? In any event, wait a little. Before you do it, not automatically reaching out for him, stand beside the crib and look at him, and say There You Are andthen you say Here I am, and then you come to a realization not only that there are two, but that there are two of you, and it is then as if there is a third one that is looking down on you and the

baby, as if there is something in you that is interested in you and of course in the baby also. Come to the realization that you as a person exist. For ten seconds or half a minute if you can. Don't let him cry too long because of course he needs help. And then when you go out towards him to help, do it in a very slow way, at least for one minute. Don't hurry, but do it so that if you possibly can, you become aware of the movements of your arms, of the bending of your body, the extending of your fingers and hands, how you unfold this and that, take the pins out, hold him, and so forth. And as you are there, bending over, see if you can get a picture of yourself, a person bending over to take care of a baby. No sentimentality, just a fact of seeing yourself at that time. Keep it for a week and then we'll have to change it. All right?

Q-D I had a task just before you left which was to read <u>All and Everything</u> for one week twice a day and then stop and read on, and today I tried to sum it up, what I'd adtually gotten out of this. The biggest word on my mind this past five or six weeks has been energy. Probably the main thing I've learned from these weeks is the fact that I didn't want to look at the possibility that I can do more than I was doing. This awareness that I could be doing alot more, this past month I've been forcing myself harder than I've ever forced myself before to do things. I do believe I saw alot of things that I wouldn't have if I didn't do this. I found that sometimes I carried this to the farthest extreme, but I haven't been able yet to bring this all together completely.

<u>Mr Nyland</u> How impartial were you?

Q-D I really think that I was impartial at times much more than I've ever been. I Just accepted what I am and thought about and tried to still do other things alongside of it. I tried very hard not to become identified with alot of things, and I believe that in these five weeks it has been intense, more intense for methan anytime in my life. I find that my energy capabilities are tremendous, much more than I ever imagined...

Mr Nyland When you say tremendous, isn't that Partial? I think it is. Tremendous is something satisfactory. You are Happy about it?

Q-D No... it's just that from what I've observed...

Mr Nyland Yes, that's right. An observation however is then based on whatever has happened already. You see yourself then in retrospect, even if it is only a very short distance away, it's already memory. I'm trying to tell you that at the time I realize I have energy and that the body is active and you are able to do certain things you are liable to fall back into a thought. If at the time you are active you can stop and then come to yourself and then continue with that energy it's a different thing.

Q-D I can't do that yet.

Mr Nyland Yes, I know. That is very difficult. That will bring it back to a point from which you then try to observe, to become aware of yourself. Otherwise it will continue in a certain routine or almost I would say mechanical way, and quite noticeable but noticing is not the same thing as an awareness, and that is why something like impartiality has to be introduced, and it also has to be at the moment when it does happen. Otherwise it is not conscious. Now you can help it if when you can stop there is

still the intention, that is, the mechanicality has a momentum and will want to run itself out, as it were, the energy is pent up and it has to follow its own logical way of expressing. So you see you hold that in control , and then partly, you try to do certain things that do not belong to that energy expenditure in the usual way. That is, you start to do certain things intentionally a little different from the ordinary flow. You are busy with certain things; you realize that you are trying to become aware of yourself; you stop for a moment and instead of continuing in exactly the same way, you do it a little different, and that requires on the part of your mind a direction for which you become responsible, and for which then, you could become aware. You see what I mean by that? If I'm working like this and that, now I stop. If I continue I will work like <u>this</u> again, but if I now work like <u>that</u> it is different.

Q-D I was doing this to a certain extent...with a pipe. For example I remember playing chess with a person who was very good, and I hadn't been able to concentrate long enough, and I found that if I put a pipe in my mouth and smoked a little while, it would be able to relax me and I'd not get too identified with anything there.

<u>Mr Nyland</u> Well, it is not so much energy that goes into playing chess. As far as your mind is concerned, of course...

Q-D But I get very emotional...

<u>Mr Nyland</u> Again, you have to use your body for that purpose. Because you have no control either of your thoughts or the energy spent in a mental way or anything that has to do with your emotions. When the emotion is expressed in the body, then you have to direct the body. This is the one thing where you can arrest yourself or where you can actually stop and become in control.

If you then can control that then you can put your pipe in your mouth or not, or hold it in your hand and not smoke, whatever it is, you see? But that is a different kind of a thing, that is then that you change it from the usual way of smoking. If you could put a ball in your mouth, that would be useful. You remember when Gurdjieff talks about catching a ball? In the beginning he explains that instead of catching it like this you catch it like this. It is that kind of difference which is done intentionally, quite extraordinary as compared to ordinary mechanical behavior, standing on one foot when you usually would stand on the other, bending in a different way instead of in the usual, eating with your right hand if you are used to eating with your left, an expression on your face which is not usual to the feeling, a movement of your head that doesn't belong at all to what you are going to say. You see, these are the things that help one to recall why you are doing something of this kind. Otherwise you are too much in the world that is already mechanical and it's preordained that you will fall asleep. You understand what I mean? See what you can do with it. All right.

Q-E May I have a task?

Mr Nyland Well Helen, what kind of task have you had?

Q-E You gave me one a long time ago to do while I was teaching, to shift my weight while I was teaching.

Mr Nyland Well, have you done it?

Q-E Yes, I did the task.

Mr Nyland And now it is no longer useful?

Q-E That was a long time ago.

Mr Nyland Yes, but now we can renew it. Could you do it again?

And report in one week? And make efforts really for the sake of trying to be awake, not for the sake of doing the task, you know? It has to be followed as a result by being awake, otherwise there's no sense in doing the task. But you must not wait too long. You can say all right it's a week, it's old, I can do it for another week, but then certainly it is aged. # All right, do it again this time, all right? And let me know next week. It's a good task, you see, because it's quite unusual. One falls asleep in teaching and doesn't consider the posture and position of the body. Many times when you sit or when you do things that are habitual to one, you forget about it. When you bring it to your attention as it were by shifting the weight from one to the other you start to become aware of what state your body is in, and at that time it becomes quite useful as a means of becoming aware of the totality of yourself.

Q-F I'd like a task. (the one who asked about sex)

Mr Nyland In connection with the frustrating problem?

Q-F No.

Mr Nyland Good. What do you do during the day?

Q-F I show commercials on television.

Mr Nyland You sell?

Q-F No, I project with a motion picture camera.

Mr Nyland For whom?

Q-F Channel four.

Mr Nyland At the station? It has to be done on time?

Q-F Perfectly.

Mr Nyland So we cannot have a task that would delay it a bit. You have to prepare for it? And there you have a little time?

Milly-dallying a little, could you? In the presence of other people will they say something? They probably won't notice it. As long as you get it done on time, and if you do it a little earlier you have time to spare. Can you do as if you are dreaming? Staring for a moment as if many thoughts go on in your mind?

Q-F I do that anyway.

Mr Nyland Yes I know, but the question is can you do it in such a way that you wake up? I know you do that; that's why I say, to make it appear to the rest of the world that you are the dreamiest kind of a person and inside you are absolutely awake. You know what I mean by that? And you know also that that kind of awakeness you must not show; it has to be still the same kind of dreamy appearance, but inside something is alive. All right, as if you at that moment could look inside. Try it five times during the day. How many commercials do you have?

Q-F During one day I'd say about twenty.

Mr Nyland Yes, you can select five then. You think it's a good task? Fine, and as you do it, don't move your hands. Come, children, work, work, where is work, where are the results, what have you been doing? All these six weeks, time and time and time added to each other. What is there that you have realized about yourself, what have you disliked, what kind of tendencies have you noticed that you think are no good, that you ought to do something about?

Q-G I've noticed a tendency over a recent period of time and it was also pointed up to me by somebody, a tendency to be drawn by almost everything around me. I know this is common to most every-

body but I think this is a particular tendency, that is particularly a problem of me. For an example I'll be walking down the street and be drawn to almost every window, to every unusual car or motorcycle that goes by, I'll look at all the various types of people, and so on. This week is the first time I've really decided to take an action and use this tendency and try to wake up.

Mr Nyland What happened?

Q-G I've been able to make many more attempts but they haven't been very long, and they haven't been very deep, and this is why I wanted to ask you what I could do.

Mr Nyland Is it like window shopping?

Q-G Well let's say I have to take something somewhere or pick something up somewhere; I'll be walking down the street. And as I'm walking, instead of hurrying where I'm going I may occasionally spend a little more time than necessary looking at a window or as I pass by look at a window or staring at people.

Mr Nyland Let's take the window. When you look at the window do you stop?

Q-G Sometimes I stop.

Mr Nyland And then do you look at whatever there is in the window? Desiring it?

Q-G No, not too often.

Mr Nyland Why do you look at it?

Q-G Just curiosity.

Mr Nyland Yes, but how far does the curiosity go? A motorcar, do you want it?

Q-G No, it's never a desire to possess it.

Mr Nyland What is the curiostiy then?

To be able to accumulate knowledge?

Q-G Yes, I think so.

Mr Nyland And do you?

Q-G I think I do.

Mr Nyland Is it a passing fancy or is it actually something that you acquire?

Q-G I think it's something that I acquire, but I think it's gotten out of hand. It's something I've done since I've been a child.

Mr Nyland Yes, but suppose you do it now and you make a promise to yourself that you're going to acquire knowledge. So you look at the motorcycle and you have now the task of finding out what it is, why it is the way that it is, how much it costs, what it can do, and all the different properties of that kind of thing you are looking at which you are supposedly curious about. Well if you see a book in the window, you look at it, you read the title, you remember it, maybe you go ahead and buy it. You see, because you have to have some reason why you do things and when this is kind of an unconscious way of being borne from one place to another because it attracts you, where are you when this happens? In other words who is in charge of you being attracted? And instead of saying I am attracted by that you say I wish to go in the direction of that which attracts me.

Q-G In other words follow through.

Mr Nyland Follow through, so that something in you becomes responsible for that kind of a tendency.

Q-G Otherwise don't be concerned with it.

Mr Nyland That's right. Otherwise you're not entitled even to look at things. You know what I mean now? Because it is not so

subtle. It is really that you have any particular wish of looking at it and it is of course quite automatic, and window-shopping or that or it attracts you in a certain way, colors or other people that you are so called interested in, Isn't that interesting? well of course that is nonsense; it isn't interesting at all, unless you are willing to pay in some way or other. And it may be that you pay in money, maybe you pay in study. Maybe you are interested in the Indians. But it doesn't make any difference if you never go any further than just making that statement. If you say cheese is interesting to me, you have to taste it.

Q-G I understand, I have to carry out the responsibility.

Mr Nyland All right. Do that with two or three things during the day. And the rest, just simply say, Well that happens to meet my eye but I'm not further interested than in just seeing it, so it should not start anything in your mind. The way to do that is of course to have in your mind sufficient other thoughts which will not allow these ordinary superficial affairs to enter. And if they do for some reason or other enter, you have to entertain them.

Q-G Not resist?

Mr Nyland You need not resist them if there is a willingness to satisfy your curiosity by paying for it. All right? You see what I mean? On three different things, if necessary at the end of the day write a little report about the particular kind of a motorcycle that you saw, the kind of shoes that someone else was wearing, or the lipstick that so and so used. All right?

Q-H I would like this task also.

Mr Nyland You want a task?

Q-H No, the same.

Mr Nyland Yes, good, Yes.

Q-I I'd like a task.

Mr Nyland What are you doing?

Q-I I'm working at the library.

Mr Nyland Library? Doing what?

Q-I I usually stack books or sometimes I check them out.

Nyland Public Library?

Q-I No, Columbia University.

Mr Nyland You work for the whole day? What kind of books?

Q-I All kinds of books.

Mr Nyland Do you ever read into them?

Q-I This is one of my problems, I get kind of carried away...

Mr Nyland You do? Isn't that interesting? Every tenth book you can look at, but not number nine or number seven, even if they look attractive. But every tenth you are allowed to look at the title, the title page and just leaf through it and put it back. No further, you cannot read. If you want to read the book you can write up the title and afterwards borrow the book and maybe read it. In this way you will have a certain regulation for yourself that is not haphazard, but you can train youself, put yourself under control. If you do things for a certain reason. And only do this, for one hour in the morning and one hour in the afternoon, but adhere to it very strictly, that you really are honest and serious about it. And as you do this and as every tenth book you can pick up, you try to get a picture of yourself reading that or looking at it or leafing through it. You know

what is meant by becoming aware? Do you? You are sure? All right, then you try it. But let me know next week.

Q-J There's someone who's been figuring very importantly in my life for whom I have a great deal of resentment, and ~~88~~ no matter what I continually tell myself I also continually tell myself that this person has caused me great harm.

Mr Nyland Is he older or he, she, what?

Q-J It's a she.

Mr Nyland She. Is she older, younger?

Q-J Younger.

Mr Nyland And has caused you harm already?

Q-J Well, I have that feeling and I'm aware and have become increasingly aware...

Mr Nyland Do you see the person? Often? Or do you go out of her way and avoid her?

Q-J No.

Mr Nyland You don't think it is right to have that kind of a feeling toward a person?

Q-J I think that it won't solve anything.

Mr Nyland No. No. Aside from that, is it a fact that she has done harm? You are sure about that?

Q-J Well, part of me says that we're all machines and we can't help it, but I still feel that way.

Mr Nyland No. No. Everybody's machines. Yes. You feel that way. Do you think she feels the same way? She knows she has done harm to you?

Q-J I don't know to what extent but to some extent.

Mr Nyland Well, have you ever talked about it?

Q-J Yes.

Mr Nyland And she said what, excused it? Rationalized?

Q-J Just...I can't explain it.

Mr Nyland Can you have a talk with her and have it out?

Q-J I've tried.

Mr Nyland No chance?

Q-J No..I mean..this is my ex-wife and my children are involved...

Mr Nyland Yes, I believe that. Yes. And you don't see her very much?

Q-J Well, for a while I saw her a great deal and lately less so. At least once a week.

Mr Nyland You still resent her?

Q-J Very much.

Mr Nyland You think you have reason to think that? Yes? And there is no possiblility of explaining to her that that's the way you feel?

Q-J Yes, there is some possibility.

Mr Nyland When you select a moment when it possibly could be understood, you think you could do that?

Q-J There have been some moments when I have done that but there is a great deal of resentment on her part too.

Mr Nyland Yes, of course, but that's why you have to select the moment. How will you do that? How could you do it? To see her at different times, to see her at times when you don't want to see her, you see? When there is an inclination on your part that you resent whatever she has done, then go and see her. And then use such words that will explain to her that you are in that

kind of a state and you want to get rid of it. It is not only that it will do no good or cause harm to you but it will do it to her. And if there is a reasonable chance that she will understand that, and there might be, particularly if you do it not on the spur of the moment because it happens but because you dd it intentionally, and you tell her for that purpose you would like to straighten out youb affairs and you don't want to have any resentment feeling to continue. And you ask her to help you. You tell her, I would like to get rid of it, i don't want to have that feeling toward you; I would like to see if there could be that kind of an understanding and could we perhaps talk about it? Or perhaps not now, but perhaps later? And then you plant that seed of a certain thought and then maybe at that time you must leave it alone, and perhaps you can pick it up again later.

Q-J I've done that in the past on a number of occasions.

Mr Nyland Yes, but you have not done it at the time when you really were angry, and this is what I mean, that you do it intentionally at the time when you have resentment. All right?

Q-J yes. Can I ask you one more question? I find that because of this resentment, it sometimes colors the relationships with my children when I'm with them, and I don't know how to separate my children from...

Mr Nyland Of course, that is one of the reasons why you would like to have it straightened out, Then the realtionship with your children or the coloration of the attitude toward your children will also be changed. You see, you have to try to make a friend out of an enemy, or at least you will try to take away the weapons of the enemy in order to neutralize it.

Q-J When I do attempt this thing, can I just fall into alot of

self pity, I mean...

Mr Nyland I'm quite sure you will but that is why you have to go there and you have to prepare what you are going to say and it's not going to be the usual form of either getting angry or mad yourself, or falling into this self pity. You see, it has to be very different because you do it now for a very definite purpose, to straighten out certain things if you possibly can. And as soon as you fall into the regular rigamarole of the usual way of behaviour, you will already have lost, then at that time you may as well stop, there's no use repeating that.

J-J How do I handle when this person comes to me in an unexpected way?

Mr Nyland Perhaps that is a very difficult thing because it is outside of your control at that time. How much you then at that time could become aware may be as a result of a thought you think many times, if it should happen what will I do. You see, you can start to consider the possible situation, and then hope for the best when it actually happens, that you then have enough ability to manage it. But it's a very serious, very delicate question, because many times when that does happen all the good intentions that you had are thrown out of the window. Many times you can try it, or if the oportunities are there, that they happen to come and that they so called are accidental, gradually you could even make up such situations and then prepare better. But as I say it's a very delicate problem for oneself and usually one is caught before you know it. At such a time when you are caught it is too late, and there's no use trying, but simply one describes it as unconsciousness and when it is an unconscious state you can be sorry for it and when it does happen it is

finished because it is already past. All right?

Q-K I should like a task, sir.

Mr Nyland Well, what are we doing now, huh? Also your daily profession...

Q-K I work with papers and figures...

Mr Nyland And should you have a task in connection with that or when you get home? Or when you walk on the street?

Q-K That would be good.

Mr Nyland Yes. Do you walk to work?

Q-K I walk to the subway.

Mr Nyland How far?

Q-K Two blocks.

Mr Nyland Not very far.

Q-K And then I walk up another flight of stairs when I change trains.

Mr Nyland Yes, but that's not usually very far either and there are too many people around. Can you walk five blocks?

Q-K I do alot of walking lunch time.

Mr Nyland Oh, do you? But lunchtime is only a little bit of the day. It's no good being unconscious and then conscious at lunchtime and then unconscious again for the rest of the day.

Q-K At five o'clock.

Mr Nyland Yes and earlier when you go to work. And walk five blocks. Five up and three back. Leave a little earlier. And walk the five blocks intentionally and the three blocks that are extra you have to return, you're walking twice; if you overshoot the mark by three blocks you have to walk them twice.

Q-K Well, I'm lazy doing lots of things...

Mr Nyland Well, that's all right. We can cure you of alot of things by making yourself do certain things you don't like.

Q-K Covering the same ground twice.

Mr Nyland It doesn't matter, as long as you wake up, I don't care where it comes from.

Q-K Every morning?

Mr Nyland Yes. And the first block you look at your feet. Don't look up. And the second block as much as you can, look up. Don't bump into anybody though. The third block you relax as you walk. Relax all your muscles, including the muscles of your face your neck, you can swing your arms, don't hold them too tight, and only use the muscles necessary for walking, and particularly that which is necessary for the movement of your feet. You will probably slow down when you start to do that, but after a little while you will get used to it. Then when you go back walk on the other side of the street and repeat the same thing. The same sequence: down at your feet, up, and relax. Then see at that time if you are more aware, that is, if there is more aliveness in you, and if that aliveness is really telling you something of you walking. An awareness has to start from something in oneself, and one can say yes, it's the beginning of an I, and it is something that is in my head, and so forth; this time it is a realization of your own existence which is registered inside of you somewhere. You may not know where, it doesn't matter.

Q-K I have difficulty keeping my feelings out of it.

Mr Nyland No, when you walk a block you don't have any feelings. If you have extraneous thoughts you have to get rid of them before

you start because that's the time you relax.

Q-K Well, I'll have to start before I begin.

Mr Nyland That's all right. Nobody objects to that. Take a little longer. So, you do that in the morning, before you go to lunch, after you come back from lunch and again before you go home.

Q-K Three times a day.

Mr Nyland Four. All right? Only do it one week. If we can, let me know next week.

Q-L Mr. Nyland, I'm faced with a problem which is sort of a shock in that I took a task last week to get up every morning at six thirty and to read in Beelzebub, and the thing is I went back to sleep most of those mornings, and this has happened all summer. I don't have anything to get up to, and I can't make myself get out of bed. If I have to get up to a job or to read it's all right, I can get up...

Mr Nyland Do you consider reading Beelzebub a job?

Q-L No, but it's something to get me up.

Mr Nyland Yes, that's right. But then when you're up, you fall asleep again? How do you mean fall asleep. you go back to bed?

Q-L I read for a half hour or forty fove minutes and then...

Mr Nyland And then you feel sorry for yourself. Do you need the sleep?

Q-L Sometimes I did. Sometimes I didn't. Sometimes I'd only gotten four or five hours sleep.

Mr Nyland Well then it's your own fault, because then you have a reason to feel sorry. You have to go to bed at an earlier hour. So really the determination as far as Beelzebub is concerned is

the evening before. And when it's the evening before, you think about it and you realize that you want to do it, you will do it. If you don't do it, you don't want to do it. You see what I mean then. You've taken away that so that the next morning you've no excuse. And after all, if you see this in yourself, and you have in retrospect an idea, of here I am saying I'm going to get up and I don't, you probably don't like yourself. All right then, chastise yourself. Mete out a certain punishment. What would you be willing to give up? Lunch? Feeling hungry? Leaving half of your food? Doing things you don't like to do? Start with small things, but start. Don't leave it half way or do it haphazardly. And don't acknowledge the fact that you're pretty bad as far as your mouth is concerned. You have to feel it. You have to realize that that is you, and no amount of mental exercise or saying it, even if you agree with it mentally, it doesn't hurt you. You must be much more honest, honesty resides in your conscience, not in your consciousness. And that is where you have to talk to yourself. And really at times you have to be quite honest and say it, and say it aloud, such a goddamned fool I am, you must say it, you must emphasize each word, you must really feel that, it has to become part of you. I'm sure if you do this a few times and mean it, you will say of coure I'll get up. What is there to keep me? If you cannot do it, let me know; then after three days, if you have not been able to do it, put a wet towel in front of your bed, get up and stand on it until you really get cold. all right? And if that doesn't help, before you go to bed stand in front of the bed with your arms outstretched for five minutes. Yes, you have to do that, and you have to say, This is me. I make a promise and I have to fulfill it. All

right?

Q-M I would like another task.

Mr Nyland Another task?

Q-M Before you left you gave me a task to take long walks because my daily work involves pretty much sitting at my desk, and I've been taking long walks every day and changing the way in which I walk and the way I swing my arms, move my head, and look at things, and I have a strong desire for a task that will improve an emotional relationship which I want to further.

Mr Nyland And you would like a task in order to improve that relationship? No, the task is not for that, is it? The task is not for an ulterior motive.

Q-M No, what I mean is I fall asleep in being in this relationship...

Mr Nyland Oh really? Well don't have the relationship. Forego the pleasure. Next time you will wake up. You will say I want to have this or have an emotional affect on myself, but I want to be awake. Talk to yourself. Simply say if I do this I know I'll be asleep. If I want to be asleep, then of course I will do this. But I don't want to be asleep; therefore I don't do it. you see if you have that kind of strength of character. Many times it's just a matter of determining it beforehand. And then you'll see that you can continue with either the one or the other and still have the chance to be awake. Or at least make attempts. It is to make it serious for oneself that one wants to work. And the reason why one wants to work is that you see that that is needed for you. As long as it isn't there as a need, you will never do it, or you will do it a little bit out of curiosity or every once in a while when you feel like it.

But you have to do it when you don't feel like it. And then the motivation has to be much stronger. It has to be based on the realization that if I don't do it I'm a ninoompoop. I'm stupid. And I'm not fulfilling my obligation as far as a man is concerned. If I understand my position in life, and I feel that as far as the earth is concerned, that is satisfied, and that I'm doing it and I'm happy with that, I will fall asleep. The idea is that if there is something else that ought to be done for which I feel a responsibility has nothing to do with my ordinary life. When that ordinary life is satisfied, I say all right, now I stand on it and I want to use it for reaching a certain something that I believe is important for me even in this life. Now these are the kind of conclusions that you must think about before you do anything, of the motivation of wanting to work. Because if that isn't ~~88888~~ clear, then you will after a little while not want to work because the curiosity will not carry you through, it'll wear off. After a little while you'll get so used to it and become humdrum existence. And you say yes, yes, yes, it's nice, nice, nice, but you don't do it. Hunger can always tell when it actually is receiving food for the stomach. This kind of psychological hunger can only be satisfied when you give it food that belongs to it. And the food that belongs to it is not a mental functioning, of the kind that we know now as thinking. It is something that starts to grow within oneself, but something that has to be fed with a very, very special kind of food. You see, it is not a question anymore of a hunger you can settle as far as earth is concerned with any kind of a thing you can eat for your stomach and that's it. This kind of digestion requires a certain kind of food which belongs to that form of building

something, I call it an unnatural something that exists, on a different kind of a level. And unless I'm clear that I am actually tyying to do that and not trying to improve myself as far as earth is concerned, ordinary life and so forth...you see, I don't understand it, to satisfy oneself in ordinary life is very cheap compared to that which should be a higher aim. And the higher aim has to be there. Call it spiritual development if you like, or call it a relationship with one's own conscience, or call it to find one's place with one's own deity or god or eternal life, or whatever it may be that appeals to one at certain times, that one wants to strive toward. And after, this has to be on that, then with this, and having it once and for all within oneself, one returns to earth and they use it, whatever there is available for earth for that purpose. So you see the task has to be in that connection. So when I walk and I do this and so forth and I forget that I do it for a reason of being awake, this is of no use. But if I start out in the morning and say my body needs alot of walking, I say no, you're not going to get it. And then the body will resent it and rebel, and say, but it likes to walk. You say no, it won't walk. You understand what I mean by that? This is talking to oneself. You say, poor little body, oh there it is, wanting this and that, ahh, nice, nice. But you won't get it. You see, this gives strength to one. So that finally the body realizes that there is some other person that is going to be superior. And that the difference is in the balance between that which always determined many of my actions, which is the requirements of my body, and that neither my mind nor my feeling had very much to say about it, and now I place accent on that which is a knowledge, or sometimes what is a conscience for myself,

Allowing my body to do this and that or not to allow it. And at such a time I take a position that no, it is not right for you now. I forego this pleasure for the sake of giving my mind a chance to become active, and to become positive regarding my body. It is not only the mind; it is of course one's heart, it is one's feeling. It is of course that becomes the motivating force. But nevertheless when that becomes the motivating force it has to be expressed in the form of an order given by the mind, and the accent then is taken away from the body as something that was positive which now must become negative and my mind becomes positive regarding the totality of my personality. You see, I can do this with my mind saying it; in order to maintain it, I have to be awake. For if I'm not awake, I'm back again in the ordinary state of sleep in which I will immediately fall into the regular, habitual pattern of my life. And as soon as I have said it mentally, my body will take over again, and I will not be further interested. But when I try to put something in my mind that becomes objective, that is not so easily disturbed by the different desires of the body, and that there is a possibility of maintaining. You understand that kind of reasoning. Talk with yourself, and then select out of whatever you wish to do, that which you say is better for you. And it must go against the grain, against some desires on the part of your body, and you will have because of that kind of a friction the possibility of using that energy for being awake. All right?

Q-N I would like a task to help me accept things for what they are. I find that my personality is always making good things all out of proportion and bad things far worse than they really

are. And I often find that when I feel one way inside, my personality absolutely hinders me from expressing it.

Q-N ~~Mr Nyland~~ You write up the different things about which you can be more or less neutral, and where you know that what you would write up about has the particular value that you would give it. Don't go to any extreme. Don't say this is very bad or very good, but just ordinary things which belong to the regular form of life which are required by your body or personality in just ordinary daily living. That has nothing to do with ambition, that has nothing to do with idealism, that has nothing to do with being sorry for yourself, it simply means that there are certain things in ordinary life that I attend to which at the present time are quite unconscious, that still are there because they help maintain me in my life the way I live it. And now I force myself to write it up for yourself; you write up whatever you are engaged in and on which you spend time, including that which you eat, which you do during the day, which is necessary for you to maintain yourself, to earn a little money or to establish a relationship or to do this and that for the children, whatever it may be. There are many things that are not extremes and in order to single them out from the extremes on which you stare youself blind, you take that which is ordinary life and write it up for yourself so that you see it black and white, an d every once in a while you refer to it. And you come back to that whenever you find yourself engaged in all kind of, I call them extremities, excesses.

Q-N What do I do about, you know my mind tells me all the time...

Mr Nyland That's all right. Write it up.

Q-N Write up what it says?

Mr Nyland Yes. It'll be very troublesome. And don't allow your mind to have all kind of talk unless you write it. It'll stop your mind, and then you can fill it with something that really interests you.

Q-N Should I do this every day?

Mr Nyland Well, I think at times during the day when you can find the time for it. Your tendency is to be a little sorry about that, you see?

Q-N I find when I'm very happy my personality won't let me, it just sits there.

Mr Nyland It's just as bad as being sad. You have to avoid these excesses one way or the other, positive or negative. Try to become more neutral. It will need much greater simplicity. And from there on you can start building up.

Q-N I also find that when I do enjoy something, I make it something it isn't so that I don't enjoy it at all.

Mr Nyland Yes, I'm sure that you are neither just nor fair about it, particularly when it is something that you suffer. You exagerate; you are liable to. Because you like it, it makes you feel better. Don't allow it. Almost I would say, grow up and grow out of it. But you have to write it up because that will be your only help; if you keep it in your mind or even if you keep on feeling about it, it's not enough, it'll come back. When it's out of you, when it's on a piece of paper then there is a chance that you get through with it.

Q-N When I do empty myself out what should I do, read it?

Mr Nyland No, leave it. Keep it. File it away if you like.

Q-N I mean what should I do with my self then?

Mr Nyland You're doing that. What do you mean?

Q-N I'm sure I'll feel better after I write it down...

Mr Nyland You will. Keep on living. Do whatever you want to do. As soon as you find yourself lost again, take a piece of paper and say here we are. All right? Try it for a week, let's see what happens.

Q-O I'm having a little difficulty trying to form this question. What it would seem to be now is what is the essence of one's heritage? By that I don't mean the histories and all those things of one's family, but the real essence of it.

Mr Nyland At the moment of conception there are two things that enter into that kind of formulation: one is the condition of the outside world, astrologically whatever happens to be around and the condition of earth; the second is a biological influence that comes from father and mother. Those are the two things that remain in existence during the period of gestation. At the moment of birth there is a third one added and it becomes gradually a sociological influence and which gives more and more acquired characteristics to a personality. What one is at then a later time in life is then made up of three things in which sometimes the first two are a little bit overshadowed by the third. And many times living on the surface, that is the periphery of one's ordinary life, people have much more of acquired characteristics and very little of an essential value and even if it is brought up they don't want to think about it. Every once in a while it becomes noticeable because of certain traits, but very often one starts to explain it then as something that has come from one's

father or mother or whatever and you have perfectly good reasons why you should be like that. Now as far as astrological value is concerned, that belongs entirely to that which is existing on earth at the moment one is conceived. What happens to that afterwards it is overlaid by the sociological influences which are the acquired characteristics and which also are dependent then on astrological conditions, whatever it may be, in one's later life; so that then the result of what one receives at such a time depends on what one is astrologically already at original conception. So that the determination of a personality becomes astrologically, as far as acquired characteristics are concerned, and as far as one's own conception is concerned; then to that is added that which is biologically true and that again depends on the astrological condition of father and mother. So when you look at it totally as a human being, having grown up now, he is of course a mixture of all kind of astrological influences of which the earth happens to be that which is most important for his particular life. This is as far as ordinary life is concerned and in trying to explain it one runs into all kinds of difficulties because there are no strict laws and one law affects another, and we don't have enough data as far as understanding this so called geocentric configuration is concerned. Now what is possible for man is to change the accent of one's life from that which belongs to astrology of the earth to astrology of the sun. And in that sense what becomes for a person more and more important is not dependent on the periphery and surely not dependant on the acquired characteristics, but it becomes more and more dependant on that which he is biologically or essentially. So that out of that which is astrologically correct at the mo-

ment of conception there are certain things that become for such a person more permanent than many other things that happen to be. This is a question of real astrology: to find out what is the important for oneself when one does not consider earth the center but when the earth becomes a part of that which is one's configuration regarding the sun. The sun for oneself is the possibility of one's consciousness; to the extent that one becomes real conscious, to that extent astrologically one becomes helioeentric. And in that sense then that which is essentially oneself comes to the foreground and has then the possibility of further development. You see, it becomes rather complicated because on the one hand the direction is that which is towards me as my inner life which I consider biologically that which I am really, what I am, together with what I am astrologically, conception; and to eliminate that which is outside periphery, which is acquired. And the more I start to realize that which I am essentially, the more permanent it will be and the more the accent will be placed on my consciousness with the help of that which makes my consciousness actually in equilibrium with that which is my body. Now in that sense that which really would be the solution for oneself is as a first stepping stone that one understands one's conscience which brings about a balance between consciousness and body, and that for this conscience it is necessary to understand one's inner life as far as one's essential value's are concerned. Essential values are the ones with which one was born, that is, with which one was conceived, and not what later on has been acquired. You see, so this whole question what is essentially myself, I have to undo a great deal of that which I now appear to be and what I have acquired as far as

the rest of the world is concerned, all the behavior forms that appear to be for other people but for myself, I also believe in. All of that is not real. That what I am essentially within me, it will take a great deal of digging before I find out what really is me, and that which I find is considered from the standpoint of Gurdjieff, chief feature. So I have to undo all the acquired characteristics, tendencies, habits, everything that is unconscious, and gradually sloughing that off, that is, starting to take away what are now protective coats, so that I then will come to something that is really within myself, I, and will know that it is really myself by the degree of permanency it has. Permanency determines my chief feature; when I know that something is always with me and never will change or has changed, and always will be with me until I die, I then will find out what is the chief motivating force of my life. That I am, essentially that, that is probably connected with my conscience. That by which it becomes apparent in me is my blood; as far as physical blood is concerned, it is exactly that which represents for me a form of life. And this life, sometimes when I want to give it the value it deserves I call it Magnetic Center, and this Magnetic Center is with me, the essence of my essence, that which is beyond or back of my conscience, and which is at the present time used for the distribution of my physical body because there is nothing else for which it can be used, except for those little vehicles, little particles which are in the blood and are called white corpuscles, and the white corpuscles are my essence, And they gradually become the carrying force for that, then I start to grow in order to form Hambledzbio for the Keshianian body.

This is really how the substance when Gurdjieff talks about the filling of the blood vessels, it is meant that that which is called white corpuscles, not the red ones, for which we really don't know very much what they mean, they have that kind of a spiritual value for the development of man as he wishes to grow from that which he is now into a spiritual either emotional existence or ultimately the possibility of an existence of his own soul. So you see, the question, What is essentially me?--that which always remains, that which always will be there even if the body dies, that which I am willing to find out when everything that I now call manifestation has been removed from me, that which I call still existence when all sense organs have been taken away, that which is still within one when the body is as if dead and still then something remains alive. Try to think about this because it is important; what is it really in me that I am? And what is it when I say I Am. That which is the Amness of me but that which is really I. And that which is essentially essence for me, that is, the life giving force, that which belongs to me, which apparantly happens to be me when I was conceived, because at that moment, crystallized or put in a certain form, and that form I carry with me while it remains a form, and that which is the life germ which was carried over from father and mother into me simply means that at that moment when that was conceived, something started to become crystallized in some way or other as a representation of life temporarily now having to take on this particular form of body. When the body dies there is a chance that that can remain in existence, and the responsibility of man is that during his lifetime, he starts to realize that that becomes his responsibility in order to continue

to maintain that form of life even after the body has fulfilled all its functions. Well, don't let's philosophize too much about it. I think that's the end. But try to remember what is blood. And then you try to think about that, and what is this blood for, and what is now on a different scale Hambled zoin for Kesdjan, what is there that can maintain my inner life and can feed it. And how can all the different things that I have used for food be converted, and in the process of conversion probably lose certain qualities or certain properties that are of no use on a higher level and retain that which is essential value of all kind of food that I've taken in, and it is solid and liquid, it is air, and it is impressions. What is there that is essential of them, so that then, with this, I can start building that which is really the purpose of my life, that is, the continuation of that which is now life of me with the responsibility of maintaining it regardless of whatever ordinary earth can give me. So let's see you again next week, and all the different tasks that you have had, work on, you must, again and again I say this, you must work more. You don't work enough. But try to make an attempt, and if you cannot, I hope that sometime you will pray for the possibility that you can work. For there is something that you realize that has to be done. Good night, everybody.

END.